

The Manifesto.

VOL. XXIII.

NOVEMBER, 1893.

No. 11.

SOUTH UNION. No. 1.

THE establishing of a Society at South Union, Ky., was accomplished at the expense of much suffering. The preaching of the gospel of Jesus the Christ is always followed by the persecuting spirit of darkened or sensual minds; and it is not uncommon to find among the low classes, the ministers of such churches as believe in the hanging and burning of those who may differ from them on some special theological point.

The question of practical righteousness is not of so much importance to a searcher for heretics, as it is to know whether they were baptized in still waters or in a running stream.

A remarkable revival of religion had been in progress in the state of Kentucky for more than a year. This was in the year 1801. It included the rich and poor, the educated and the ignorant, and no less the church professor and those who manifested no interest on the subject of religion.

The news of this wonderful outpouring of God's spirit reached the Believers at New Lebanon, and seemed so much in harmony with the prophecy of Mother Ann that it became a matter of very deep interest.

There were many persons then living who had heard the prophecy and believed without a doubt that it was in process of fulfillment.

In the exaltation of the spirit, while in the worship of God, Mother Ann raised her hand and said to the Believers,—“The next great opening of the gospel testimony will be in the southwestern part of the United States.”

It was a quandary in the minds of many, why that section of the country should be designated. Very little was known of that part of the country except it was supposed to be largely inhabited by Indians and wild beasts.

The word, however, that was spoken in the gift of God, some years previous to this date, had been retained in the minds of the Believers as prophetic, and was now being fulfilled.

The faith of these soldiers of the cross was as true as the compass to the pole, and they saw the hand of God outstretched to do a great and marvelous work, and they heard this voice of God, which called for the messengers of light, to buckle on their armor and engage in the work of harvesting souls from the low estates of the earth.

Three Brethren were then selected

as missionaries, John Meacham, Benjamin S. Youngs and Issachar Bates. They were to leave home on the first day of January, 1805, and make this journey of more than a thousand miles on foot. One horse was provided to carry their baggage, and on which they could ride in case of sickness or accident.

At the early hour of three o'clock in the morning they bid adieu to their gospel friends and commenced their journey to the state of Kentucky.

They traveled through Poughkeepsie, New York City, Philadelphia, Pa., Baltimore, Md., Abington, Va., Hawkins, Tenn., to Paint Lick, Ky. They now learned that they had been on the march two months and twenty-two days, and had traveled the distance of one thousand, two hundred and thirty-three miles.

On March 3rd, they attended a religious service and opened their testimony of a life in God. They informed the leaders of the revival of their mission into Kentucky and were very pleasantly received.

Other meetings were held as occasion offered, till the twenty-first of the month when they went on to Turtle Creek, now Union Village, O. A warm welcome was extended to them by Malcham Worley and his family, and the Believers felt blessed of God for the Providential care that was over them.

To meet the wishes of the revivalists and to attend their meetings, Issachar traveled on foot and alone, a distance of ninety miles. He was obliged to cross one creek three times where the mud and water was two feet

deep. Before he reached the place of his destination, his feet were very badly blistered and it was with difficulty that he proceeded on his way.

By the 23rd of May, 1805, not less than forty young Believers were added to the Community in Ohio, and as might be expected, the spirit of persecution was aroused. Mobs armed with staves and hickory clubs, threatened to use violence, but were persuaded by some of the company to wait still longer and see what the Shakers were intending to do.

Meetings were held from day to day, and the Brethren made visits to different sections of the country to inform the people of their gospel mission. By the month of June, the congregation had become so large that no ordinary house would accommodate them, and they were obliged to build preaching stands in the woods.

The Brethren were now able to find assistants among those who had been converted to the faith, and with these they traveled from Turtle Creek to Gasper, and as often as opportunity offered, held revival meetings in the several villages through which they had passed.

(TO BE CONTINUED.)

PROGRESS is our being's motto and hope. Gaining and losing in this world, rising and falling, enjoying and suffering, are but the incidents of life. Learning, aspiration, progress, is the life of life. Onward, then, pilgrims, to eternity.—*Dr. Dewey.*

It is a pathetic paradox, that the suffering heart can give comfort; the sympathy that is born of sorrow is potent to relieve.

C. D. V.

SYSTEM.

WATSON ANDREWS.

WEBSTER defines system, as "a complete whole of objects related by some common law, principle or end; a complete exhibition of essential principles or facts arranged in a rational dependence or cohesion; an assemblage of objects arranged in regular subordination, or after some distinct method, usually, logical or scientific; a regular union of principles or parts forming one entire whole."

And who can study our system of orders, and notice its perfect adaptation to the objects to which they are applied, and not see the exact correspondence with the above definitions. Or observe the lots of care and general membership,—Ministry, Elders, Trustees, Deacons, Teachers, Brethren, Sisters and Children,—and note how perfectly these by-laws and orders meet the requirements of every day life; and not realize that neglect or disregard of these orders by even one individual of a community, must unavoidably produce inharmony, and to that extent, disintegration.

The four cardinal principles underlying our church relation, as we all know, are the following; virgin purity of life, community of interest, parental control, and filial respect. These are, it may with propriety be said, the four corner stones upon which our gospel temple rests. Does any one suppose that one of the corner stones or supporting pillars of a building can be taken out and the building stand as secure as before? Or that any one of these foundational principles can be

ignored and yet our Zion home be secure?

Let us see. First, without virgin purity of life, we should be obliged either to adopt the common practice of the world, and marry, which would inevitably bring us into the common condition of the world; "or do worse;" and this would bring our homes to sure and swift destruction, and our name to the annals of infamy.

Second, without community of interest, our institution would contain all those elements of discord which result from diversity of interests, which are legion, and which render community life impossible; and all life inharmonious, and in that degree, unhappy.

Third, without an adequate controlling influence, a community of any name or nature, and no matter for what purpose instituted, anarchy and confusion must inevitably prevail, and speedy dissolution follow.

Fourth, and equally as important as adequate control, is due respect. Harmony, and hence success in community life, as has been proven over and over many times, is impossible without a systematic code of by-laws and orders corresponding to the underlying principles of the institution; and of course, strict obedience to those laws. This being the case, and such a code of orders having been found indispensable in the formation, and for the protection of the church, when under the influence and in the immediate presence of the leaders and founders of the gospel, and the Holy Spirit by which they were inspired; is it reasonable to suppose that this spirit can be kept, union maintained and temporal

interests secured in any other way, or by any other means than those to which we owe our Zion homes to-day?

Believe it not! The demon of license and disorder, under the guise of liberty, is abroad in the earth; and anarchy and confusion is the result. And to the extent that system is ignored, and order disregarded, anarchy and confusion will prevail in Zion.

Our gospel system is that introduced by the "Comforter, the Holy Spirit," on the day of Pentecost; and our government that of the heavens, viz., Parental, and our duty, that of children. Only in the degree that we "become as little children," can we create a heaven here or hope for one hereafter.

Union Village, Ohio.

[Contributed by Martha Ann Carr.]

The following hymn was written by
Br. Moses Tenny of Harvard Mass.

GIVING THANKS.

How swift the rolling wheels of time
Do bear us through each earthly scene,
From early youth to manhood's prime,
How very short the space between!
The passing moments are for us
To do our duty here below,
To walk with Christ in lowliness,
Then all will be well done we know.

With all my being I give thanks,
In humble prayer and grateful praise
That I'm permitted to behold,
These bright and glorious latter days.
This sacred honor does belong,
To God, our Father and our friend,
For all who raise their cries to Him
With out-stretched arms He will defend.

While on the shores of time, I stay,
I will rejoice in heavenly mirth,
That I was called while in my youth,
To leave the transient joys of earth.

How sweet the moments as they glide,
What solid joy what peace of mind
Have those who give their lives to God,
And to his will become resigned.

Thus has it been in days gone by,
Since first I walked in gospel light,
This light's increased, until to-day,
My soul is filled with pure delight.
No earthly joy can equal this,
No worldly honor this bestow,
On those who've found the way of life,
While works of love they freely do.

The present time, this very day,
Has brought me to my fortieth year.
One half of life I've given Thee,
Oh, God! to love, to serve, and fear.
The few remaining days or years,
That I'm permitted here to stay,
Will ever be to honor Thee
And magnify thy holy way.

The promise of an hundred fold
Is given unto all in time,
Who freely leave all things for Christ
That in his glory they may shine.
But still more glorious they'll appear,
When earthly scenes with them are o'er,
When their immortal spirits land,
Upon that bright and blissful shore.

Endless life in realms of light
In which the saints and angels move,
Whose greatest joy and chief delight,
Are in the works of heavenly love.
Eternity, thou blissful thought,
What pen can paint, what tongue can tell?
While ages shall on ages roll,
Yet in God's presence we shall dwell.

REVERIE.

MOORE MASON.

"What do ye more than they." *Matt. v., 47.*

WE are constantly informed that numerous inquiries are being made in regard to the life and principles of Believers, and much is said about the fields being "white for the harvest." Still, conscientious persons say,—Oh, they are not ready for it yet. Now

how are we to know when they will be ready, or if they ever will be, to share the good things contained in our Father's storehouse? And although the commandment says: "Go ye into all the world," may it not be wise for us in our determination to perpetuate this gospel, to consider that earnest people to-day, in their thirst for advanced thought ask of us "What do ye more than they?" and will not be satisfied unless we show that we follow Him who went about doing good. And is it not our doing that will demonstrate to the world that we have passed from death unto life and have become partakers of the divine nature?

It is doing that the world needs, doing those things that exhibit the divinity within the soul; deeds of kindness, deeds of beneficence, deeds of self-sacrifice, deeds of heroic opposition to all forms of individual and organized wickedness. We want to make all feel anew and forcibly our earnest, determined warfare in opposition to wrong, and in favor of truth and righteousness; and is it not time to be up and doing, dropping good seed at every opportunity. Only let us be sure that those seeds are the truths taught by Christ, and nothing else, so that in the spiritual upheaval we are passing through, when startled with the cry "Lo here or lo there" we may always have the Teacher's injunction in our mind, "What is that to thee, follow thou me;" and doubtless He who can temper the winds to the shorn lamb, will safely guide his followers, who "walk not after the flesh, but after the spirit."

Only the man who presses succeeds.

No man becomes very religious who does not press himself often into unpleasant duties and engage in unpleasant service. The church that stands still dies, but the one that keeps on a heavy pressure is the one that moves on and up to higher and better things, and it is the discipline and trials on the way that make the narrow path more shining and cause us to exclaim: "Keep thou my feet, I do not ask to see the Distant scene; One step enough for me."

When we think of the vast numbers who love to gaze upon that weary walk from the manger to the cross, those few years of such great sadness, how few we find who are willing to regulate their lives by the one test of motive, "do good to all men;" and thus show they have a claim on Him who alone founded his empire on love, and who to this day millions would die for. What a happy change it would be if professors of theology would stop trying to regulate the kingdom of heaven with their purblind theories, and teach that all should give their hearts and souls to doing good and rendering justice to their fellow men; and while thus endeavoring to lead the Christ life here on earth, we may have a kingdom march from earth to heaven.

Union Village, Ohio.

What a blissful work
 Making others happy!
 Nothing ever shirk
 In the line of duty.
 More than ten times told
 Is the feast of pleasure;
 Giving to the world
 From a well-earned treasure.

M. Whitcher.

Conscience is the voice of the soul.

THE OLD MAN OF THE MOUNTAIN.

LOUIS BASTING.

ONE of the most remarkable sects which ever grew out from a great religious body were the Ismaelites. They originated in the 9th century, and after a period of great power, sank into oblivion. The story of their rise and fall is an intensely interesting one, but only the merest outlines can be given in a brief article suitable for the MANIFESTO.

The founder of the sect was Ismael, who was considered to be the last and greatest of seven Imams, or Messiahs; the six preceding ones were Adam, Noah, Abraham, Moses, Jesus, and Mohammed. In him culminated the knowledge of all science, natural or spiritual; he was to be followed and obeyed in all things; he was the incarnate God, there being no personal God beside him; neither did he die, but dematerialized himself, to be re-incarnated at some future time in another person. Meanwhile he left the occult mysteries of his dispensation to a line of successors who were to reign till he should come again. His doctrines were not openly taught but kept secret, and his adherents were divided into divisions and orders.

The system was brought to perfection by Hassan, who declared himself absolute ruler and successor of Ismael; and became known as the Old Man of the Mountain, from the hill fortress where he had established himself. The lower orders were kept in ignorance and submission, and the strictest observance of the tenets of the Koran was enjoined upon them; they were

the laborers and mechanics. There was also a band of select fanatical young men, the "devoted," who were the ever ready executioners of their chief, who craftily inflamed their minds, causing them to see visions and hallucinations, by the use of *Hashish*, an intoxicating preparation of the hemp-plant, which led to their being called Hashishim or hemp-eaters. From this word is derived the term "assassin," the signification of murderer.

The doctrines revealed to the higher orders exempted them from all religious obligations and observances, except so far as they might serve as a means of concealing their real opinions and practices. The precepts of the Koran were explained allegorically, and all actions held to be morally indifferent. It is amazing to read the instructions given to missionaries, how they should worm themselves into the confidence of the intended proselytes.

"Then, again, there will be those to whom you must preach the belief in a living Messiah. Say Ismael is alive at this moment. Be very gentle and modest with them; pretend to despise gold and silver; make them recite fifty prayers a day; recommend to them to abstain from lying and other vices, and from wine. These people are of the utmost use to us. Leave them in their special creed, only just telling them some of the mysteries of the number Seven; but break their spirit by a surcharge of prayer. These will be our best proofs against the assertions of an advanced disciple if he should betray us. Furthermore, these people, when properly managed, will leave you at their death all their mon-

ey, as they would during their lifetime give you everything without a murmur. The more advanced you may inform at once of the abrogation of Mohammedanism by our Messiah, of the worthlessness of the Koran and its laws in their literal sense," etc., the whole ending in complete atheism.

Branches of this sect terrorized Arabia, Syria, and Persia for many years; they became powerful enough even to conquer Mecca and carry off the sacred black stone, which was restored only for an immense ransom. The valor of the soldiers was irresistible. The knowledge of the human heart and its weaknesses displayed by the principal leaders was wonderful. It is said that they offered devotion to the believer, liberty and license to the free in spirit, philosophy to the strong-minded, mystic hopes to the fanatics, and miracles to the masses. Of course, such a system, originating in fraud and perpetuated by fraud, force and assassination, could not endure; but the memory of the terrible Old Man of the Mountain and his secret minions of blood and cruelty is still to-day a fearful tradition among the unhappy people of the East.

There is nothing essentially new under the sun. Changed conditions will modify events, but the unredeemed human mind is what it always has been, erratic and irrational; and never more so than when under the power of degrading religious superstition, furthering the schemes of unscrupulous, ambitious demagogues and charlatans. It is not therefore so very strange that in these enlightened days we should see the dormant anthropolatry, man-wor-

ship, of the darkest ages revived, beginning in the spirit and ending in the flesh. The ancient Old Man of the Mountain was a satanic genius in power, resource and address; the modern one, without an original thought, is but a feeble imitation.

West Pittsfield, Mass.

THE MILLENNIAL TIME.

CORA C. VINNEO.

THE ancient races versed in mystic lore,
The great souled ones on whom God's glory
shone,
Have left to us who tread time's present shore
Their wisdom traced on brass or moldering
stone.

The forms of life, the motions of the stars,
The opened secrets of the earth and sea,
Were but the outer and dividing bars
O'er which to climb and learn each mystery.

With patient zeal to fathom every thought,
And bring their treasures upward to the light;
To magnify the truth by Nature taught,
And stamp it with the holy seal of right.

In Aryan forests by the cooling streams,
'Neath shady branches of the sacred trees,
The learned Hindoos searched their mystic
dreams,
And demonstrated life's realities.

Or in the temple, safe from vulgar eyes,
Discoursed the sacred office of the soul;
And caused the spirit to materialize,
Thus made its secrets but an open scroll.

And through the gift of prophecy, foretold
A perfect time when righteousness would
reign;

When each his human brother would enfold
In loving arms, dispelling every pain.

When unto earth the Saving One would come,
And bring to them the sought-for law of good,
When doubting lips would all be stricken
dumb,
Before the glory of its magnitude.

The Moslem dreamed of Gardens where the
blest,

Found for their senses every rare delight.
And Egypt's trusting children longed for rest
In God's Great Spirit where there is no night.

And Chaldean shepherds watching on the hill,
Divined the ages' culminating plan,
When sun and stars should all their orbits fill,
Then saving power would come to erring man.

'Tis native to the heart to have some goal;
Some brighter hope beyond the dull to-day;
Some higher aspiration of the soul,
To keep it climbing up the unknown way.

The light of faith can not be dulled with years,
And love must bear and suffer for the right;
God's truth will shine a beacon o'er man's
fears,
His promised blessing ne'er will leave our
sight.

'Tis still before us like the guiding star,
That led the ancient ones to seek the Child
In Bethlehem's quiet village, where from far
It dropped its radiance over wold and wild.

The same glad impulse stirs our wondering
lives;
The same heart throbs give courage to our feet;
The same dear lesson time's swift years sur-
vives;
The same fair promise is our solace sweet.

We see with undimmed eyes the time to be,
With the prophetic vision of the past,
And prophets will arise to further see
The progress, which, though good, will never
last.

For every age must have its meed of strife,
Its brave enlightened souls, its priests and
seers,
Must have its aspirations for new life,
Must have its time of sun, its time of tears.

Then let us labor for the weal of each,
And seek the truth from Heaven's height sub-
lime;

Thus shall our lives the grandest lesson teach,
And help to bring the glad Millennial Time.

Mt. Lebanon, N. Y.

THE BURNING BUSH.

SARAH J. BURGER.

THE natural law, the law of corre-
spondences, can be traced through the
whole universe. The natural is typi-
cal of the spiritual, and to be able to
see and understand the different de-
grees of development from the natural
to the spiritual, will enable us to gain
a truer and more enlightened interpre-
tation of the mysteries of life. There
are the positive and negative forces,
life and death; heat and cold; all
proving in a more or less tangible way

the universal law of correspondences,
the centripetal and centrifugal, also
the loving and hating, refusing and yet
entreating for some power to sustain
and uplift. These are the elements
that make man the aspiring creature
that he is. It was this cry for mercy
which went from the hearts of the poor,
oppressed and afflicted, that ascended
to the throne of the Infinite for deliv-
erance from the cruel slavery of Egyp-
tian bondage, and it was this same
earnestness and fortitude of soul which
Moses felt for the people of Israel
that enabled him to see with spiritual
eyes the Burning Bush on Mount Ho-
reb, or, Mountain of God as it was
called, from the fact that the spirit of
God appeared to him thereon. The
Mountain having had two peaks the
other was called Sinai from Seneh, a
bush, because it was in a bush that the
appearance was made.

It is said that the spiritual element
of fire pervades all space, is its life and
soul; and it was this spiritual element
that Moses beheld, while watching the
flocks of the priest of Midian, as he
led them through the desert and came
to the Mountain.

This manifestation of the Divine
Spirit in the midst of the Burning Bush
was an evidence that God's ear was
not heavy that He could not hear the
pleadings of his children, nor his arm
shortened that He could not protect his
chosen people through afflictions that
weighed heavily upon them, for it was
during their journey through the wil-
derness that they were guided in a mar-
velous manner. The Lord went before
them in a pillar of cloud by day, and
by night in a pillar of fire which gave

them light. With such manifestations is it any wonder that the ancients were credited with worshipping visible fire?

The Parsees were so charged because they faced the fire, also the sea and sun as they represented to them the Light of Lights, source of all Life, and which they named Hormazd, which signifies the eternal principle of Good. And again no true Parsee will ever smoke, as they consider it a desecration or profanation of the sacred symbol—Fire.

The Burning Bush, as also the pillar of cloud and fire was a beautiful symbol of the Divine presence, and was a continual proof that the Lord was ever near his people to guide and protect them.

It has been related of Zoroaster that he retired to the mountain to study wisdom, and also for the benefit of solitude, and that while there the whole mountain was enveloped in a flame, out of which he descended without harm, and for which he offered a sacrifice to God as an evidence within himself that God had appeared to him in the midst of the flame.

The Burning Bush, so beautifully spoken of, is a significant emblem of the Israelites in their various stages of affliction and persecution. Though they passed through the fires of adversity yet they were not consumed; it also represents the Church of God in the wilderness, where the enemy of souls was hurling the fiery darts of envy and jealousy to destroy and scatter those who would follow the true and living God; yet through faith and firm reliance in a Divine power, they were preserved from all harm, as is every

one who drinks at the spiritual fountain of life, after which they may enter the Holy of Holies and bow before the altar of living inspiration, and feel the fires of truth fanned within their own being, and are continually made purer by this flame which consumes the evil yet preserves the good.

What was it that saved the three Hebrew children from being destroyed in the fiery furnace, because they would not worship the golden image set up by the king, when the decree was sent forth that all who would not bow in reverence at the sound of the dulcimer, harp and other instruments would be cast in the furnace? Knowing the command, "thou shalt have no other gods before me, thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath or that is in the waters under the earth, thou shalt not bow down to them nor serve them," could they be false to their faith when they knew that God's promises were sure and would save to the uttermost? Nay, they cast all fear and doubt aside and passed through the flame unharmed though the furnace was heated seven times hotter than ever before, proving that they walked with God, clothed with an invisible power or substance that no external or natural fire could penetrate and consume.

"A cloud has gathered over the fire altar, the once fragrant wood of Truth is wet with the deadly dews of doubt." May the spirit of caviling be cast aside, that the fires may be renewed and burn with greater intensity until all wrong shall be consumed, and as this cloud

passes away, may the spiritual vision be so clear and bright, that others may witness like manifestations and hear the voice of God as He speaks to the soul out of the midst of the Burning Bush, leading, guiding and directing toward the holy land, the land of promise, the New Jerusalem.

Mt. Lebanon, N. Y.

**"CHOOSE YE THIS DAY WHOM
YE WILL SERVE."**

JULIA M. LINCOLN.

THIS command given by Joshua to the children of Israel centuries ago, comes to us at the present time, with an increased power and emphasis. It is indeed the call of the Holy Spirit, unto souls who would live the higher life, apart from the sin and selfishness so prevalent in the greater part of humanity to-day.

In order to make this choice to our everlasting advantage, due consideration, aspiration and true moral courage is required on the part of every individual, to rise above the power of Mammon, and turn aside from the transient pleasures of the world, and find those eternal joys whose source is divine.

Only those who have been touched by conviction, who have received into their hearts the light of truth, are prepared to make the full and necessary sacrifices, are willing to subdue all vain ambitions, selfish desires and sensual passions, all of which constitute a worldly life, that they may in deed and in truth "serve the Lord" with their whole hearts.

Besetting temptations and vain allurements of an earthly life, are spread

out before the gaze of the young like a panoramic scene, painted in bright, though false colors, and what is the result! Many being deceived, choose unwisely and turn away from the beautiful path of purity and uprightness into the dark valley of woe.

We who have heard the command of the Spirit, "Choose ye this day whom ye will serve," know its real meaning and realize the importance of yielding implicit obedience thereto; there can be no reserve of selfish ties and affections, the natural and earthly must be sacrificed that the spiritual and divine life within us may be more fully developed; and this is not accomplished without real determination and a daily struggle against the powers of our lower being, lest they gain the ascendancy. Therefore when the decision comes, as come it must to every individual, whom they will choose to serve, whether the Egyptian gods of their ancestors,—an inheritance of accumulated sins resulting in War, Marriage and Private Property—or whether the living God, who has led them out of the house of bondage and from Egypt's dark land, into a land "for which they did not labor, and to cities which they built not, and to vineyards which they planted not" and to an hundred-fold relationship.

Mark the difference! The wise, true and heroic soul could never falter in making the decision, "As for me and my house, we will serve the Lord."

Mt. Lebanon, N. Y.

It is our privilege to dignify the lowliest duties by the spirit of willing service, and consecration to exalted principles.

C. Allen.

REGENERATE LIFE.

E. P. SEVESTER.

WHEN a man has entered a real regenerate life, his higher nature receives such a stimulus that he gains the dominion over his lower, selfish nature and all his former habits gradually are changing so as to be brought into harmony with his better feelings. Under the divine influence, shining into their souls, men lion-like in their passions, grow into a lamb-like disposition; here we perceive the lion and the lamb walking together, and a child leading them. Beautiful picture, portrayed by Isaiah, picturing all the fierce passions of men subdued and changed into gentleness, meekness and love.

The direct influence the spirit of God has on the soul is to develop the good and to expel the evil. All who obey the gospel testimony and square their lives by it, are brought into nearer relations with God. Holy angels are their guides and guardians, ever willing and ready to administer to their necessities and to bear them through all the vicissitudes of life. What a change is wrought in their characters! The truly spiritual, the love bearing elements which before were dormant, are now quickened into new life.

The Flaming Sword, in an article of Sept. 2nd, states that the body of Jesus did not see corruption, but ascended with Him to heaven. His body, (physical) did not ascend to heaven; it returned, like all other physical bodies that die, to the earthly elements from which it was taken. It was his spiritual body with which his soul was or is clothed, that ascended with Him

to heaven. This spiritual body, not his physical, was seen by his disciples and the five hundred witnesses at one time, their inner sight being opened.

After we are through with earth-life we lay this body aside like a worn out garment. It has fulfilled its mission. This doctrine of the resurrection of the body is passing rapidly away; men growing wiser and more enlightened. They see that all that Paul in his epistle says about the resurrection of the dead, has to be taken in a spiritual sense. Our souls must be resurrected from dead works, must arise out of the grave of sin; buckle on the armor and strive to live faithfully to the teachings of Mother Ann's testimony.

As Jesus came to reveal the Fatherhood in God, so Mother Ann came to reveal the Motherhood in God, and to place woman in her right position, equal with man. Mother Ann never placed herself above Jesus, the anointed, but declared Christ to be her Lord and Teacher.

Shakers, N. Y.

PATIENCE.

LUCY S. BOWERS.

OH live by faith, yea, calmly trust and wait,
Nor fret for that which time may yet reveal.
An earnest hope, 'tis life and joy to feel,
But harsh impatience brings no happy state.
'Tis best to work, be efforts small or great
Self-sacrificing for another's weal;
Then God who feels desire may soon unseal
Some fount of bliss and open heaven's gate.
When frost abounds, we wish for summer air;
When storms becloud we long for sunny light
When blossoms come we want the fruitage fair
But wait we must, God's way alone is right.
Yea, calm content with patient toil and prayer,
Will give more peace, and happier thoughts
invite.

Mt. Lebanon, N. Y.

Be not wise in your own conceit.

THE MANIFESTO.

NOVEMBER, 1893.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
VER. CO., N. H.

TERMS.

One copy per year, postage paid,	.75
" " six months, " "	.40

Send for sample copy, free.

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

Editorial.

To be good and to do good is about all that can be included in the life of a Christian. The very simplicity of the work which enrolls one as a disciple of the divine Teacher, brings it most beautifully into the illustration which he was pleased to make to his followers. "Except ye become as little children, ye can not enter into the kingdom of heaven."

It was the confiding trust which little children gave to their teachers that makes this lesson so valuable. When Jesus said, There is none good but God, he had reference to the

source of goodness, so that to be God-like is for men to turn their attention toward God, and in doing that which they think God would like to have them do. This creates goodness.

The whole being becomes good, and then out of this abundance of good that is in the heart, the mouth speaketh. Under this system of education all the thoughts and words and deeds become good agreeably to the Christian standard.

On this subject of the establishing of goodness in the soul, no better advice could be given than that of St. Paul when he said to his Brethren :

"Let every one be persuaded in his own mind."

It is a lesson which the Christian student must learn for himself, as his goodness is an outgrowth of the soul, and can no more be obtained by demand, than can the power to create a new world.

No creed, nor baptisms, nor protestations of faith can ever develop the spirit of goodness. To believe that there is one person, or two persons or three persons in Deity, is to some Christians the pearl of great price, and will insure the salvation of the soul.

Jesus never burdened himself with this form of doctrine through which to establish the gift of goodness. His work was that of practical righteousness, and he gave it an individual application.

The heart must be made pure, to be enabled to see the goodness of God. He must become a peace-maker among men, that he may be called a child of God.

A valuable lesson has been laid down by the apostle Paul for those to learn who would be good.

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

With this individual preparation, there is an assurance through the spirit of God that the gift of goodness may be established in the soul.

Now we would ask those who have obtained one or more degrees of this precious treasure, In what way can it be made valuable?

A passive goodness is about of as much value as would be a nice garment if carefully laid away where no one could use it. And then moth eaten garments and moth eaten goodness would have about the same value.

To do good requires action. Help those who need help. Prepare the way of the Lord and make his paths straight. Live soberly, righteously and godly in this present world.

It is said of Jesus that he went about doing good, healing the sick, restoring sight to the blind and raising the dead. To do good after this manner is to accept an abundance of hard work, and is quite like the working out of one's salvation, with some fear and an anxious hope, as we render a Christian care for others.

GARD OF THANKS.

ENFIELD, N. H. OCT. 20, 1893.

WE wish to thank all who aided in the least degree toward making our Centennial Commemorative Service, both profitable and enjoyable; it will long be remembered.

Elder Daniel Offord, Br. George Clark, Eldress Anna White, Sr. Miriam Offord from Mt. Lebanon, Elder Andrew Barrett from Harvard, Mass., Br. Geo. St. John and Sr. Mary Miller from Canterbury, N. H., also the Ministry of our Bishopric.

No sweeter offering was presented than the Memorial Letter from our sister Society, Canterbury, promising to pray with and for us during our time of service; we acknowledge on this and many other occasions, the universal interest of beloved Eldress Dorothy Durgin.

Those who worked and prayed for the end desired in our own home, are also worthy of thanks and blessing.

We hope to give a full account later.

Love and thanks to all.

MARY ELLA BRIGGS.

✂ Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches; write with ink on one side of the paper, only, and much oblige the printers of the MANIFESTO.

A word fitly spoken, sometimes lasts longer than a marble slab.

A word cannot be recalled; a deed can never be undone. Each silent thought bears an influence upon the character and records itself on the immortal tablet of memory.

C. Allen.

NOTES ABOUT HOME.

—
Mt. Lebanon, N. Y.
Average of Weather at Mt. Lebanon.
September.

	Thermometer.	Rain.
1892.	74.05	7.875 in.
1893.	56.	10.125 in.
Highest Temp. during this mo.	76.	above 0
Lowest	" "	" " 32. above 0
Number of rainy days	" "	9.
" " clear	" "	12.
" " cloudy	" "	9.

C. G. REED.

Oct. 1893.

It is not every year, nor in all localities, that we can say, "Nature puts on her brightest robes to die in;" but we find that our pleasant summer is being followed by an equally delightful autumn.

Early and severe frosts sere the leaves, causing the russet and brown to prevail; while fully ripened foliage, minus the frost, gives a predominance of the brilliant red and yellow, as is seen in the autumnal pictures of to-day.

Frosts as yet have not been heavy enough to hurt either the tomato or the morning-glory vines; both of which succumb readily to the frigid touch. Sweet corn, tomatoes and peaches appear upon our table up to date. Apples this year a light crop, but will be so well cared for during the winter, that they will last until the early fruit time of next year. Pears and peaches have been as abundant as the number of trees would allow. It was not two-fifths of a mile of *pears* that our garden produced but *peas*. When we have time we will count our pear trees, and allowing a rod between each they will make a long, long row.

Forty years ago peaches were abundant on our hillsides. Later the severe winters killed the trees, and peach culture was considered an impossibility. Twenty-three years ago delicious peaches again appeared on every branch which had out-lived the storms, and an interest in home grown fruit again revived. Trees were again

started everywhere, to be again and again winter killed. But now comes the reward to those who amid failure still planted trees.

How nicely this illustrates the adage, "Get your spindle and distaff ready, and God will send you the flax" and shows us how amid every discouragement, we should be prepared to bear the perfect fruits of righteousness, to feed those who, when the harvest cometh, are seeking only that religion which yields a life practice of good works.

But spiritual progression like all other reforms, comes not without sacrifice. If we would march on to conquest, we must leave self behind, hew down our prejudices and idols, and let the sunshine of truth light us out of the dismal haunts of self-love and self-worship, into the grand highway where each seeks to serve God, by serving his neighbor.

Amelia J. Calver.

North Family.

Oct. 1893.

WE are just home from Society Meeting. This day will probably close what has been a most remarkable season of Society Meetings. Not once during nearly five months has the weather prevented our assembling for worship.

To those Societies who are not aware of the fact, we would say that we have issued a new music book (a 1,000 copies edition.) To those who have not had experience in this line, we would say that it costs considerable money, very much time and a scarcely conceivable amount of careful, exhausting work to publish a music book.

We have undertaken the expense and give the time and labor freely from love of the public weal, and hope we may confidently rely upon the patronage of all good, interested and progressive Believers.

The book is a credit to all concerned. It is issued at bare cost. We trust every family will want some.

The celebrated Congress of Religions is closed. What is the result? Many speak

slightingly of it. But the fact of the representatives of all the Religions of the earth coming together, to be listened to with patience and respect, while expounding the central principles of their respective systems, ought to produce an increase of fraternal feelings, a broader charity, and less narrow egotism on the part of all.

We thought prior to the opening of this Congress that Believers ought to be represented in it to testify of an unadulterated, radical Christianity. To this end Elder Daniel, with the consent of the Ministry, opened communications. Much pleasant and friendly correspondence has passed in regard to it. We expected for some time to be invited to arrange for a deputation to attend, but the ultimate concession granted to us was the preparation of a brief paper on our system, which the Chairman of Committee would read before the Congress. Our Sisters promptly prepared the paper and sent it out.

We expected the still small voice would not be noticed during the confusion of tongues; but if our paper gets into the records it may meet the eye of the student, suggest thought and answer our purpose.

Walter S. Shepard.

Shakers, N. Y.

Second Family.

Oct. 1893.

WE have Providence to thank for our fortunate escape from frost thus far. Here we are, October 10th, canning tomatoes and drying sweet corn and cutting ensilage. We finish sweet corn to-day. Also have our two silos filled, holding about 150 tons. Apples a light crop.

Isaac Anstatt.

North Family.

Oct. 1893.

THE department of Home Notes in our dear little MANIFESTO is a blessed source of union and social communion with gospel relation. We read with great pleasure the monthly reports of different Societies.

Owing to sickness in the Church family our meetings have been held, lately, at

the different families, and on the last Sunday of Sept. the Society met at the North family. The heavens were opened; many realized the presence of those blessed souls who formerly resided here, and some were seen by our clairvoyant mediums. The spiritual aroma of their presence pervaded the house and was plainly felt.

The cycle of a year is about run since we made our advent in this Society, and it has been a year of spiritual blessing. We were told by a beloved Elder and Minister that we would find good Believers here, and it has been verified. We have found those who are saints of God, who are ready, both physically and spiritually, for the heavenly messenger to say, "Come higher up." We have also found those who have put on the whole armor of God and are valiant soldiers in maintaining the testimony of virgin purity, which is the foundation pillar of our faith. Blessed Mother, may we be worthy to commune with thy dear children; and not be a dead weight bringing tribulation on the faithful ones.

In a temporal sense we have had a prosperous year. The earlier part was somewhat dry, but crops have averaged fair. To one reared in a wheat section it seems a little strange not to see any wheat growing. We understand the Second family are sowing some this autumn. Of garden vegetables we have had a good supply. Our melons were excellent, but our beloved Editor did not appear as per invitation.

Hamilton DeGraw.

[Dear Br.—We read your "Home Notes" with pleasure and enjoyed the appreciation you manifest for all that goes to make up your new home. In this spirit the great crosses will become as little crosses, and the little crosses will wholly fade away.

Please do not cancel the pleasant invitation, even though the melons are gone. Other blessings will spring up

and create a wonderful thanksgiving, and then the invitation will be just nice to take us to your beautiful home, when our revival meeting opens for new light, life and love to God. Ed.]

Shaker Station, Conn.

Oct. 1893.

"It is impossible for any one to count a trillion. At the rate of 200 a minute there would be counted 12,000 an hour, 288,000 a day, or 105,120,000 a year. To count a trillion would take 9,512 years."

Poultry wisdom. Bone meal is an excellent thing to use in growing poultry. A cupful mixed with each gallon of soft food will make them vigorous and strong. We should be sure that we can make a success in growing one hundred hens before we try to grow a thousand. "Too many fowls should not be kept in contracted quarters with but small opportunities for exercise. The profit from poultry depends much upon economical feeding, from utilizing materials which would otherwise be wasted. When grain must be bought for their needs, close figuring is necessary to avoid loss."

Daniel Orcutt.

South Family.

Oct. 1893.

How much has been accomplished the past month by a steady perseverance in the daily routine of harvesting. Potatoes proved a fair yield of extra good quality. The dry weather has left its mark. Every thing seems dry, including the springs. The rains we have had do not seem to show much effect.

The weather has been quite warm and showery of late which is helping on late sowed grass and rye, also beneficial to the strawberry plants of which sixteen hundred have been set, and are looking well. We are changing our cow-mangers into stanchions with water in front of the cows. This is an improvement as the cows can be left in the barn all winter.

The apple crop is good, and we find a

ready market for all we do not want for home use. Temporalities require much attention, but we are striving to live in the spirit of the gospel.

There are, no doubt, many in the great Babylon who are wrought on by the spirit to desire a way of escape from the evil days. These are the proper fish for our net. And the Father and Mother spirit is surely at work seeking for some to worship in spirit and in truth. May many be guided by conviction into the ways of peace and purity. May we work with the spirit in striving to minister the life of the gospel to inquiring souls.

Maria Witham.

Canterbury, N. H.

Oct. 1893.

WE, who though very pleasantly located on an eminence, have recently had reason to perceive that the "North Wind" has little respect for persons or places in elevated positions, i. e. if we judge by its unwanted rudeness in our vicinity on the 10th inst. It injured the roof of our large barn so badly in a freak lasting twenty-four hours at least, that to repair the same will involve quite an expense added to that of a silo with a capacity of one hundred tons, which at present date is being built in north side of same structure.

We have recently put a circular saw with other machinery into our saw-mill, instead of the "Mulay Saw" the work of which has been so unsatisfactory in the past,—Now anticipate sawing a large quantity of lumber the coming winter for the market.

Our potato harvest is abundant this fall. The best yield we have experienced in years; and thus we need not repeat the cry "O give to the hungry, potatoes," since five acres with three hundred bushels to the acre, must be ample supply.

Apples are scarce and almost worthless as in other localities, averaging only about one third of a crop.

While we enumerate our material successes, our abundant harvests, and our many blessings, let us always keep in view

our dependence upon the Giver of all good, and like Him dispense to the poor and needy.

Elsie York.

Weather Record for September, 1893.

Highest Tem. during the month,	69.
Lowest " " " "	36.
Mean " " " "	51.4
Greatest precipitation in any 24 consecutive hours	.59
Total rainfall " " "	2.16
N. A. BRIGGS.	

Enfield, N. H.

North Family.

Oct. 1893.

MULTITUDINOUS are our blessings; among which is pure language; clothing all themes with comprehensible wisdom.

The beauty and wisdom of the Infinite is illustrated at this time in the autumnal foliage, which is indeed inexpressible in its grandeur; superior to the grandest painting ever made by human skill, and which is a fine similitude of the superiority of Christ's teachings over all man-made theories; the truth of which, the writer is reminded was first made known to him through the instrumentality of our MANIFESTO.

Christ's teachings, soul-refining and redeeming powers which are the strong fulcrums of daily life, causing the soul to rejoice in the knowledge.

"I know the voice that calls me
From darkness into light.
I know the hand that leads me
And guides my feet aright."

Out from the darkness of ignorance and sin into the light of God, prompting the soul to live to its purest ideals of Christ discipleship.

But what about home? The harvest season is upon us. Dock root of fair quality. Potatoes, apples and pears a medium crop.

So numerous are our blessings that all of our earth life is none too long a time in which to serve God and humanity, as well as to cultivate self-hood in Christ-like virtues.

George H. Baxter.

Sabbathday Lake.

Oct. 1893.

As we see the loads of corn drawn to the garden house for husking, we are reminded of Whitier's Corn Song:

"Heap high the farmer's wintry hoar!
Heap high the golden corn!
No richer gift has autumn poured
From out her lavish horn!"

Many blessings are now being poured out to us from autumn's lavish horn, and while troubles are increasing between Capital and Labor in the manufacturing cities around us, all is quiet in our Communal homes. We abide under our own vines and fig-trees and there are none to make us afraid.

Four young Sisters from Alfred have lately visited us. They manifested in their deportment a planting of gospel principles which we feel assured will grow and bear fruit for the upbuilding of Zion. Since their return we have sent a company of our young Sisters to visit them. They spent a number of days in that lovely home and have returned to us renewed in spirit and are telling many stories of the pleasures they enjoyed and of the love and kindness they received.

These seem like the golden days, not yet "The melancholy days, the saddest of the year."

Ada S. Cummings.

Watervliet, Ohio.

Oct. 1893.

BELOVED ELDER HENRY:—Since our last letter, we have enjoyed the company of some visitors from Union Village. Srs. Jane Cowen, Anna Mills, and Locette Rider. I trust they enjoyed the season with our little family.

Br. Benjamin Gates also gave us a short call, and presented us with some very fine peaches. We all enjoyed them very much.

Several of our Sisters have been on a visit to the friends in White Water, and have returned with an inspiration of good gifts. Our love is for all good Believers, and to make their lives happy and pleasant will make ours the same.

We should consecrate all to God, crucify self and live a pure, clean life.

Our potato crop is not large, but we shall have enough for our own use. For these blessings we are very thankful.

H. W. Fredrick.

White Water, O.

North Family.

Oct. 1893.

WE have had a very dry summer, but recently have been blest with several fine rain-falls that have done an immense amount of good.

Seeding is about finished in this vicinity. Wheat and oats yielded fairly well. Corn, considering the drought, looks well. Potatoes are very poor compared with the productions of other years, but we shall have enough for use during the winter, which will be a great blessing.

We were favored with a visit from Waternliet in August, by Henry Fredrick, Ferdinand Buddinger, Mary McBride, and Eliza Jimason.

Then on the 20th of September we were pleased to entertain a company of four Sisters from the same Society. I think if Believers would visit more among each other, the bond of union would grow stronger; and it is my belief that mutual benefit would result from an interchange of ideas.

J. O. Tyler.

[We think Br. Tyler is right on the subject of visiting and would invite the dear friends of White Water to make a call at our home in New Hampshire. Ed.]

South Union, Ky.

Oct. 1893.

THERE has been much sickness in our home this fall and of a malarial type, yet no deaths have occurred. The season in some respects has been an eventful one. The spring was a continuous downpour of rain and at one time it seemed as though we should never get anything

planted. Then came a severe drought which injured the crops, and yet as a whole they are quite good.

We are now preparing the ground for sowing wheat and shall put in about four hundred acres. Sweet potatoes will all be housed the coming week and we shall have a medium crop. Irish potatoes poor. Apples an entire failure.

James H. Richardson.

Oct. 1893.

CLEAR, calm and beautiful. Did autumn ever produce a lovelier, fairer day. What is life without external beauty? and the calm of inner consciousness, that love is universal and sympathetic. Come ye and "partake of the waters of life freely," in this our august home.

But I must leave the abstract for the concrete. It was said of a man in the long-ago that he went out to sow, and his seed fell on different kinds of ground. He sowed his seed broadcast. But we are putting in ours with the drill; and putting fertilizer with it, to make it bring forth an hundred fold.

The sound of the hammer, too is heard in the land. The Office Sisters took up the spirit of improvement and put new partition fences in their chicken yard, and it is a thing of beauty as well as of use.

The Trustee too caught the contagion of improvement and is putting a new roof on the smoke-house and family wood shed.

The shrill, loud whistle of the engine and heavy thud and rumble of the drill rod tells the passer by that we are going to have a new well at the Office barn.

Last year we had one drilled at the Office, and got good water.

James Carr.

Center House.

Oct, 1893.

DEAR ELDER HENRY;—While terrible storms have devastated the coast of our Southland, bringing great destruction of property, and loss of life, and while a dreaded epidemic has visited cities of the South, bringing fear into many hearts,

and destroying many lives, I am glad to tell you, that we have met with no serious disasters.

While the tide of travel has turned towards the World's Fair, carrying thousands to behold the treasures of art, and the wonders of the world, we have stayed at home to provide for returning wants, to tend the sick, and to lay up stores for the coming winter.

Here, at this season nature is lovely. Many brilliant colors enrich the landscape. The varied hues of leaves and flowers, tinted with beauty, delight the eyes. Truly this is a beautiful world in which we live! But soon the frosts will come. This might lead us to moralize upon the growth and decay of all sublunary things. All that is bright must fade. We live and grow, and pass away. The aged among us are passing away. But, to come to business matters.

It is a blessing to know that we are clear of debt, which is so harrassing to the mind and chilling to the energies, and which causes many sleepless nights.

Many acres of wheat land have been sowed; with fertilizer put in; some sweet potatoes dug. Owing to the many hot days of summer, the crop is good. We are cutting corn for stock. New roofs are being put on some buildings, and many necessary repairs taking place. We have the necessaries of life in abundance. Plenty of milk, honey and butter, and we should be thankful. Let us be cheerful and hopeful, and enjoy the good things of life in an innocent manner.

The children were delighted with the usual autumn holiday, to revel in the forest. This outing is a recreation and pleasure to them. School is now in session.

We have had two cases of typhoid fever recently in the North Family, and some other sickness.

T. R. Mac Rae.

West Pittsfield, Mass.

Oct. 1893.

THE beautiful October days have winged their way hither, and the many hued tints in the leafy robes of the grand old forests,

bespeak the fact that autumn is fast preparing for her departure. We are improving these golden days by harvesting the crops with which a benevolent Father has blest us.

The Central Ministry are tarrying with us for the brief space of two weeks, and in their benign presence, we realize a fullness of blessing and that power and goodness which comes only from a source divine. In our hearts there is a wish that their stay might be prolonged, but knowing that the Societies over which they preside are many, we strive to restrict our selfishness and have our interest more universal.

We trust that in the future we shall be more frequently favored with visits from them, as both Shaker Station, Conn. and our Society are now in their Bishopric. Elder Albert Battles and Eldress Caroline Helfrich, formerly of our Ministry, reside with us in our family.

Elder Albert bears his fore-score years with the dignity of a veteran in the Lord's army, and although somewhat enfeebled, is one of the busiest wherever duty may call. Eldress Caroline is the presiding Eldress in the Church family, the former Eldress, Martha Johnson having succeeded Lucy J. Osborn as Trustee.

In mentioning the laying of water-pipes in the "Home Notes" of Oct. No. it should have been iron, instead of earthen pipes, and distance, five-hundred and twenty-five feet.

Julia L. Sweet.

Mt. Lebanon, N. Y.

Center Family.

Oct. 1893.

We are in the midst of apple picking; commenced on Tuesday last and expect to finish this week, so you may imagine a small crop for us; still I think there will be enough to make us satisfied and, we trust, thankful.

Have had a large crop of pears and a ready sale, so far, with good prices averaging a little over one dollar per bus. Potatoes have been very fine and a large yield, the price on them has fallen off recently.

The foundations are being laid for an ice house to be located just below the pond where we usually get the ice, so there will be quite a saving of teaming.

Brother Robert Valentine and some of the Brethren and Sisters are engaged in preparing lovage root for drying.

The Central Ministry are now at Hancock which place they leave next week for Enfield Ct.

We are, I regret to say, afflicted with colds in our family, still no one is confined to the Infirmary in consequence. Thus far there has not been enough frost to kill the tomatoes hence we are having fresh tomatoes from the vines.

Timothy Rayson.

Alfred, Maine.

Oct. 1893.

THIS morning we awake and find a refreshing rain, for which we return thanks to the giver of all good. We have been in need of this rain for many weeks. Our springs have failed us and we have had to pump the water for the Laundry. It reminds us of days gone by when there were no aqueducts; and makes us more thankful for the present blessings.

The harvesting is over. Not very large crops this year, but enough to supply our needs, and when we think of the thousands that have nothing to sustain them through the coming winter, but are dependent on the charity of others, our souls are filled with gratitude to God for his loving kindness and ever enduring mercy. Let us remember that we are to give an account of the use we make of the blessings bestowed upon us. Be prudent and saving in all things, was Mother Ann's counsel.

A few weeks since four of our young Sisters spent a few days at New Gloucester. They enjoyed the visit very much, and gained good. Two days after their return, four Sisters from New Gloucester, came to spend a few days with us. We enjoyed their presence and felt that love, strength and union which betokens the children of Mother.

Fannie Casey.

IN REMEMBRANCE.

Eldress Emily W. Hampton.

ANNA B. GOEPPER.

"DEATH loves a shining mark" was never, perhaps, more fully demonstrated than in the death of our dearly beloved Eldress Emily Hampton, who left the shores of time on the 27th of August, aged seventy-nine years and seven months. She was a tower of strength to this Society and had held many offices of trust, all of which she filled with dignity and with a Christian spirit.

One beautiful trait of her character was particular attention and kindness to any one, young or old, whom she thought likely to be slighted in any way, and her charity, tenderness, and sympathy to all, not only in this Society, but outside of it, was unbounded. During all these years of official duty, her life has been one of integrity and uprightness. She was a dear friend and mother to every individual with whom she became acquainted.

"None knew her but to love her,
Or named her but to praise."

She was able to be about till within a very few days of her departure. We deeply deplore our loss and may we all meet her some day in that "Sweet Bye and Bye."

Her funeral was well attended by all in the Society and also our neighbors, and many good and comforting admonitions were delivered by a number of the Brethren and Sisters.

Long will her memory linger in many hearts, in and outside our quiet home, and her presence and sweet, gentle influence will be sadly missed by her people, to whom she was attached by the most endearing ties of Christian love.

Union Village, O.

HAS not prayer helped us all through trial in the years that have faded? Surely it has. When the door of grief opens we have but to kneel low enough to touch the shining stair-way that leads to immortality.

C. D. V.

*In Memory of Sister,
ELIZABETH COPLEY.*

MARIA WITHAM.

Life's reaper has gathered our Sister,
From earth and her frail house of clay,
Though in summer time she has been gar-
nered,
We feel her loved presence to-day.

LET us pause for a moment, and dwell
on this solemn occasion. Our hearts are
filled with sorrow to part with one after
another of those we love; and also to see
the numbers decreasing in our Zion home,
that help to sustain the glorious cause.

Our Sister has spent her life with Be-
lievers, and we trust her reward is to the
faithful who possess an inheritance in the
kingdom of Christ. We shall miss her in
our home circle, and the school-room where
her labors were cheerfully given to the
young.

They are passing away, our dearest
friends, and their earthly sufferings are
over; we soon must follow. and the sum-
mons to that peaceful shore may be near.
Are we ready?

Only the present moment has actual
being. We all have the same privilege to
right our wrongs, and there is no victory
without a conflict. If life had no crosses,
nor trials, we should never be willing to
leave it; nor should we grow wiser and
better by the polishing process.

Earthly things are not perpetual. We
think much of this world, but how inse-
cure are its hopes and wishes and lofty
ambitions. The surety of a thing, is the
enjoyment of it. To be firmly anchored
on the true foundation, is the condition of
happiness and peace, which will abide
forever.

Forever. Ah! the word is full of mean-
ing, and associated with an endless future
and also with a ceaseless flow of unalloyed
delight, to those who are prepared for the
inheritance of the just and faithful while
here in time.

Shaker Station, Conn.

Sorrow for sin is the golden key that
opens the palace of eternity.

THANKSGIVING.

DANIEL ORCUTT.

"WHOSOEVER he be of you that forsak-
eth not all that he hath, he can not be my
disciple," is true to-day, as well as when
it fell from the Teacher's lips, and his
command "follow me," comes to each one
as distinctly as if spoken at Galilee. And
when he firmly insists that all must be for-
saken, it is simply from pure love to us
and the most intense desire that we may
be saved from sin and its consequences.
It is essential that those who follow him
must make it the one great aim and ob-
ject of life to deny self, and shun all that
would destroy the union between Christ
and the true disciple.

"Weeping may endure for a night, but
joy cometh in the morning;" and its full
significance is realized by every one that
is born of God. When joy and gladness
come, let us accept them with thanksgiv-
ing; when sorrow is our portion, bow
meekly and trustingly and say, "Thy will,
not mine." Let the joy of our lives flow
out into other lives. "Rejoice with those
that do rejoice, and weep with those that
weep." It is the true Christian traveler
that is entitled to heavenly joy and glad-
ness; all who are at peace with God.

"Time, time is calling, arise and be liv-
ing for eternity." Eternity! With what
solemnity the word drops into the restless
sea of human life. How it broadens and
deepens the meaning of all we do here.
Oh the joy of living where time and eter-
nity are blended into one; where the life
here is linked in an unbroken chain with
the life beyond.

We rarely meet with a deeper or purer
pleasure than that which we feel in receiv-
ing the assurance that we are doing good;
that our words and deeds are bearing fruit
of helpfulness and use. We should not
forget Thanksgiving.

Shaker Station, Ct.

No permanent blessing will attend any
financial increase that comes through the
sacrifice of that divine command;—"Love
thy neighbor as thyself." C. Allen.

THE OVERCOMER.

"He that hath an ear let him hear what the Spirit saith."—Rev., ii., 7.

CANTERBURY, N. H.

To him that o - ver - cometh, Will I grant to sit with me; I

The first system of musical notation for the song 'The Overcomer'. It consists of a treble and a bass staff. The key signature has two sharps (F# and C#), and the time signature is 6/8. The melody is in the treble staff, and the accompaniment is in the bass staff. The lyrics 'To him that o - ver - cometh, Will I grant to sit with me; I' are written below the treble staff.

share my Fa - ther's King - dom, There al - so he shall be. . . No

The second system of musical notation. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics 'share my Fa - ther's King - dom, There al - so he shall be. . . No' are written below the treble staff.

harm shall o - ver - take him who work - eth to the end; But

The third system of musical notation. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics 'harm shall o - ver - take him who work - eth to the end; But' are written below the treble staff.

pow - er o - ver na - tions up - on him shall de - scend.

The fourth system of musical notation. The melody continues in the treble staff, and the accompaniment continues in the bass staff. The lyrics 'pow - er o - ver na - tions up - on him shall de - scend.' are written below the treble staff.

THE OVERCOMER.

A . . pil-lar in God's tem-ple, Who o-vercomes I'll make; Go

no more out for ev-er, A new name shall he take, He'll

feed on hid-den man-na, Be clothed in rai-ment white; And

him will I con-fess be-fore my Fa-ther in the light.

Books and Papers.

EDWARD BOK receives one of the largest personal mails in the country, a year's mail consisting of over 25,000 letters. Three-fourths of these letters are from women. No part of this huge mail reaches Mr. Bok directly: it is opened by a private secretary and distributed to assistants for answer. Every letter, however, receives a reply.

One of Mr. BOK's editors on *The Ladies' Home Journal*, RUTH ASHMORE, who writes to girls, receives over 5000 letters during a year.

THE WONDERFUL LAW

by H. L. Hastings of Boston, Mass. Good books are one of the blessings which good men are able to present to the world, and the Wonderful Law is included in that number. An intelligent knowledge of the Scriptures is a valuable acquisition, which should interest every reader. The true value of the Mosaic Law is but imperfectly understood even by professed Christians who are supposed to make the Bible a study. This is a very interesting little book of 120 pages and costs only 20 cts.

The rugged features of the Governor of Colorado meet the glance of the reader on opening the October number of the PHRENOLOGICAL JOURNAL. The very interesting sketch of Charles Darwin's home life is concluded, and being by a lady who was an intimate acquaintance of the Darwin family, it is a specially valuable contribution to American literature. Dr. Oswald continues his Race Studies, concluding the paper on Italy. Prof. Sizer's fourth chapter on How to study Strangers is a profusely illustrated analysis of temperaments. The character studies No. 3 include Gen. Marshall C. Wentworth and Mrs. Wentworth, the portraits being of a fine quality. Mrs. Wells gives condensed accounts of Mr. Isaac H. Julian, late member of Congress; Jonathan Kidwell and Silas Jones, all of Phrenological importance. The opening of the Institute session is notable, abstracts of several excellent addresses being given. In department of Child Culture are several brief papers, while the Anthropological and Editorial section are filled. The JOURNAL is published \$1.50 a year; 15 cts. a number. The last three months free to new subscribers for 1894. Address Fowler & Wells Co., 25 East 21st Street, New York.

THE JOURNAL OF HYGIEO-THERAPY. October. Contents. Nutrition and Inorganic Materials; Vapor Bath; Flux; Anti-Vaccination; An Erroneous Idea; Bits of Hygienic Reminiscence; The Beautiful; Pathology of Laziness; The Dining Room; Dilated Stomach; How to Cure Chronic Dyspepsia; etc., etc. Dr. T. V. Gifford and Co., Kokomo, Ind.

Inspirational Hymns and Songs, illustrative of the Resurrection Life and Testimony of the Shakers. 10 cts.

FOR SALE.

Much knowledge for a few pennies. Sent Postage paid to any address in the U. S. We have on hand a few copies of "Rip Van Winkle and other Sketches." 240 pages, 4x6. 10 cts.

"A treatise on The Horse," by Dr. B. Kendall. 90 pages. 5x7½. Profusely illustrated. 12 cts.

Gazetteer of N. H. Published 1823 at Concord, N. H. Has a map of the State of N. H. and several illustrations. 50 cts.

Noah Webster's Spelling Book. Published 1808. 168 pages. Illustrated. 25 cts.

The Great Fire in Newburyport, Mass. in 1811. Pamphlet much worn. 10 cts.

Works of Dr. Goldsmith. Published 1695. 15 cts.

Rise and Progress of the Quakers. Published 1785. 25 cts.

Sham Robbery of E. P. Goodridge. Published 1819. 15 cts.

Works of Plato. Published 1720. 25 cts.

An old, brass eight day clock, in long case, in excellent order. \$65.00

An eight day brass time piece made in 1810 by Dr. Thomas Corbett. \$20.00
Address H. C. Blinn, E. Canterbury, N. H.

THE TESTIMONY

OF

CHRIST'S SECOND APPEARING.

Exemplified by the Principles and Practices of the true CHURCH of CHRIST. A History of the progressive work of God, extending from the Creation of man to the "HARVEST," comprising the Four Dispensations now consummating in the MILLENNIAL CHURCH.

Price, \$1.50

Deaths.

Elizabeth S. Copley, at Shaker Station, Conn. Aug. 25, 1893. Age 51 years and 3 days.